beholding as in a glass the glory of the Lord> are changed into the same image from glory to glory, even as by the Spirit of the Lord?

We affirm, without any risk of contradiction, that no religion, rational or mythic,* originating in human wisdom or human history, has met, or even so much as attempted to meet, these fundamental principles of the human mind, which are all satisfied in Christianity. It is surely strange, that a system in such beautiful harmony with all the constituent parts of man's nature^ should have sprung up among the hills and plains of • Judah. We could believe that a Hebrew shepherd composed the Principia of Newton, or propounded the principles of the Novum Organum, or the profoundest modern work on metaphysical philosophy., more readily than that he could thus have measured the heights of the Divine character, or sounded the depths of human nature. We are utterly confounded and lost in amazement, till, above the plains where ancient shepherds tended their flocks, we see a light from heaven shining around them, and hear a voice guiding them to the Saviour, which is Christ the Lord.

But we have reached the *loci communes*, the common places of divinity which pious divines have trodden, while the steps of peasants have followed them. These are the topics enlarged on from the pulpit, and which, followed out during the week by the ploughman in the fields, by the shepherd on the mountains, and the mechanic in the workshop, have furnished them with the most convincing and satisfying of all evidences.

* The objection used to be, every faith has had its supernatural events, and the miracles of Scripture are like those of other religions. This was answered by showing that the miracles of our Lord were entirely different in their nature, and in the evidence supporting them, from the miracles of heathendom. The objection now is, that every religion has had its myths, and that the narratives of the Word of God are mythical. This is answered by showing that Scripture history is corroborated, which myths never are, by history acknowledged to be true, and that they are different in their whole nature, and especially in

their moral and religious tone, from any heathen fables. No records start up to corroborate the theogonies of Homer and Hesiod, as those of Nineveh confirm the Old Testament narrative. No human ingenuity could extract from any system of myths a puru morality, and still less a means of solving those great problems regarding the relation of God and man, which are settled in Christianity. But as the tendency to believe in supernatural interpositions shows that men have been looking for a revelation from heaven, so the disposition to embody faith in myths may be held as showing that they need a narrative as a means of instruction in doctrine. God has furnished in his Word, what man has ever felt that he needed, but was unable to supply—a true narrative evolving pure precept and doctrine.